

A B A I T E  
F O R M O M V S,

So called

Vpon occasion of a Sermon at Bedford in-  
iuriously traduced by the factious.

Now not altered but augmented.

With

*A briefe Patrocinie of the lawfull vse of Philo-  
sophie in the more serious and sacred studie  
of diuinitie.*

By Tobie Bland Chaplaine to the right Honourable

John Lord Saint John, Baron of Bletsoc.

Isthine eye euil because I am good? Math. 20.

Vixque tenet lacrymas quia nil lacrymabile cernit. Ouid, Met. 2.



L O N D O N  
Printed by John Wolfe,  
1589.

FOR MOME'S  
A B A I T E



St. George killing the Dragon  
by Churier

Printed by John Motte  
London

# To the Reader.



N different Reader (or else  
reade no farther) iudge I  
prarie thee betweene mee &  
Momus. Thus standes the  
case. The sixt of the last mo-  
neth it came to my turne to preach (or as  
they cal it) to speak in our exercise at Bed-  
ford. Where I being ouer-heard of some,  
before I was vnderstood: the Discourse  
I now present (as bespoken with one of  
Momus spels) was scrat in the face with  
a slander of Errour. But knowing that in  
the suspition of errour wee ought not to  
keepe silence: and not knowing how o-  
therwise I might come to mine answere,  
I haue here entered the lists first, expecting  
my challenger. In the meane while be-  
cause I would not trouble your patience  
with a thing of nothing: I haue increased  
my former Treatise with a new supply  
of a farther sequel. In the which because I  
go a fishing for mine accusers, do you but  
imagine I Bait for Eeles, & I may haplie  
catch the Snake. What if he doe not bite?

In suspitione  
hæresios, non  
oportet esse  
patientem.  
Hierome.

A

Why

To the Reader.

Why then I loose my paines, and saue my  
Bait: and you may thereby know, from  
whence were al those tares, and this con-  
tentio**n**: The enuious man hath done  
this. Thus haue you heard the case: but  
you will iudge the best. And so well may  
you fare. London, Iunij. 14.

At your better cen-

sures, T. Bland.



## A Treatise vpon the first of Timothie, the fourth Chap. first, and second verses, applying the same to the present times.

- 1 Now the Spirite speaketh plainly. That in the lat-  
ter times, some shall depart from the faith, & giue  
heede vnto spirites of errour, and doctrines of  
diuels.
- 2 Which speake lyes through hypocrisie, hauing  
their consciences seared with a hote yron. &c.

**A**fter that the holy and blessed A-  
postle S. Paule, in the end of the  
chapter before going, had veris  
briefly and summarily set down  
vnto vs, the great mysterie of  
godlinesse and religion, with the  
chiese groundes and principles of  
a christian faith and profession: as  
that God is manifested in the  
flesh, iustified in the spirite, seene of Angels, preached  
vnto the Gentiles, believed on in the world, and recei-  
ued vp into glorie: He consequently in the beginning of  
this Chapter, admonisheth his beloved Timothie (and in  
him all the godly) of such errors and corruptions, in life &  
religion, as should both infect the quiet of the Church, and  
infect the profession of this faith, if they were not as con-  
stantly resisted by the word, as they are clearely discryed  
by the spirite: For the spirite speaketh plainly, that in  
the latter dayes some shall depart from the faith. &c.

This prophesie of our Apostle may be resolved into  
two partes: The first, a Preface of the autho; thereof. The

second a Proposition of the chiese matter thereof. The preface is contained in these wordes: Now the spirite speaketh plainly. The preposition in the wordes following, that in the latter dayes some shall depart from the faith, and giue heed vnto spirits of error.

In the Preface we may inquire of these two things: first of the autho; who speaketh: the spirite. Secondly of the manner, how he speaketh: Plainely.

First therefore for the Author of this prophecie: who it is that speaketh. Saint Paule saith, the Spirite speaketh. And verely it might well suffice and satisfie a sufficient man, that S. Paule speaketh: The spirite speaketh. But yet notwithstanding, if a man were so captious, as to cauel with Saint Paule in this place (as the maner of some is in many places) it might further be inquired of Paule, what spirite speaketh; and the rather also, if so be that he which being on earth, was rapt in to the third heauens, being now in, heauen, is in worse case and lesse credit then he was on earth: that is, if so be that he, which of old and so long, was S. Paule, be now of late become but sir Paule (as that peevish Momus and prophane Lucian of this age hath termed him with the rest of Gods Saines) may not his spirit be doubtfully examined, whose credit is vndoubtedly disparaged.

If we will believe S. John, we may not believe every sir John: for there are many false Prophets gone out into the world, therefore believe not every spirit (saith he) but trye the spirits whether they be of God or not.

In dede the wind is a Spirit John. 3. But this is no fable nor flying tale he telleth. The soule of man is a Spirite. Act. 7. But this is no priuat motion, nor fiction of his owne braine he urgeth. The Angels both good and bad are Spirits. Heb. 1. But this is no vision nor illusion that he followeth. But if wee shall rightly and reverently maigh and consider, either the credit of the writer, that it is S. Paule, not sir Paule, or the waight of the matter, that it is for the Church, not for him selfe, or the event and success

1. John. 4.

Ioh. 3. 8.  
Act. 7. 59.  
Heb. 1. 7.

CHAP.

successe of these effects, that they haue beeне verified of olde, and how they are fulfilled in these latter dayes, we neede not longer doubt but that which S. Peter spake of the Prophets in generall, is verified of S. Paule in this particular: Namely, that this prophecie was not of any priuat motion, but the holy man of God both spake and wrote, as hee was moued by the holy Ghost. 2. Pet. 1. 2. Pet. 1. 21.

Wherfore now to conclude for our Author, by this evidence we may be bold to find thus much: That the spirite which here speaketh is either God in generall who is a Spirit, John. 4. or the Spirit in particular, who is God, Mat. 12. even the same which in the scriptures is called the Spirit of God, Mat. 3, and the Spirit of the Father, Mat. 10. and the Spirit of the Sonne, Rom. 8. which spake in David. 2. Sam. 23. which spake in Ezechiel, Ezech. 2. which spake in Moses, Exod. 4. which spake in the Prophets, 2. Pet. 1. which spake in the Apostles, Mat. 10. which spake in S. Paule in this place.

Ioh. 4. 24.  
Mat. 12. 31.  
Mat. 3. 16.  
Mat. 10. 20.  
2. Sam. 23. 2.  
Ezech. 2. 2.  
Exod. 4. 12.

The second thing to be inquired in this preface, is the manner how he speaketh. S. Paule saith, he speaketh plainly, from which manner of the spirits Dialect I might seeme to take occasion against such as speake not plainly, but profoundly, not plainly but philosophically, not plainly but learnedly. And in deed, I might take the occasion as occasions are now a dayes taken, that is without occasion.

The larger  
Apologie of  
Philosophie  
in a former  
treatise, being

charged by  
some to be er-  
ronious, I  
was required  
more briefly

For the Learned who very well know how nearly this word *ρήτως* is allyed unto *ρήτωρ* that they dis-  
cend both from one lyne, & come both of one house. They  
would soone find and easily perceiue where the occasion  
had taken me, and they would say I should rather haue  
inferred thus: The spirit speaketh *ρήτως*, therefore the  
spirit is Rhetor. In which argument or the like, if I to expresse my  
haue heretofore offended any, I am sorry for the offence selfe what I  
that is taken, and it repenteth me that I haue spoken, but  
not of that I haue spoken: for the doctrine it selfe ( I doe  
auow, to be of the number of those which are without  
repentance, without rereale. Notwithstanding for take this occa-  
sion much casyn.

as much as I am deeply charged by some, I desire to satisfie all: and therefore for this once, I will be so bold as to borrow the occasion of this word plainly, to explaine my selfe in this controuerzie, whether the artes and helpe of philosophie be not lawfull and requisite in a Student and professor of diuinite.

First therefore of the name and nature thereof (that you may know of what we affirme, and what) I doe not commend vnto your studies and fauors, every fond and fantasticall conclusion vnder the countenance of Philosophie, no more then we acknowledge or intertaine every new fangled & schismatical opinion into the schole & consorte of diuinite: but with Clemens Alexandrinus, *Quicquid in singulis sectis recte dicitur, id totū selectum dico philosophiam,* whatsoever in euery arte is well saide, is philosophie. As for Aristotles eternitie, the Epicures felicitie, Pythagoras his metempsychosis, Platons Communite and such like, they are the paralogies & deceipts not of Philosophie, but of Philosophers, there to be suspected, where they doe prejudice a godly life, and there to be suspended, where they doe prescribe against the sacred truth.

Strom. 7.

In dede the Apostle is for iust cause very ielous ouer our better studies, and feareth least our tender and incommate spuses should at any time be rapt too farre, & rauished with those foraine and not christened mysteries: and therefore hee saith, Beware least any man spoile you through Philosophie and vaine deceipt.

1. Cor. 2. 8.

In which sense I also say vnto you, let no man spoile you through philosophie: and againe I say vnto you, let no man spoile you through philosophie: and againe let no man spoile you through philosophie & vaine deceipt: yea in like sense, I say more: let no man spoile you through diuinite: & again, let no man spoile you through diuinity, and again let no man spoile you through diuinite & vaine deceipt. For (no doubt) the serpent hath his poyson in his head as well as his taile: and the diuel hath his baites as cunningly set on, & as couertly laide in the depth of diuinite, as in the shallowes of philosophie: yea rather did he attempt to haue spoiled the great commander of diunes with

Mat. 4.

the theorems of divinitie, rather then with the rudiments of Philosophie. I, but this The wisedome of words may make the crosse of Christ of none effect. True. And so may you, your wiues, your children, your pleasures, your wealth, your wisdom, your friends, your fauors, or whatsoeuer you either prefer, or conser with the crosse of Christ, and yet all these are good to them which are god. Shall I tell you then? It is the man god or badde, that makes emarres, when as hee bleseth well or doth abuse the giftes of God. But if the Lacedemonians drinke too much, shall Lycurgus therefore cut downe their vines? or shall hee not therefore make them wells? If the wisedome of wordes haue in anie of vs obscured the crosse of Christ, wee must not therefore use it no more, but no more so, neyther must wee therfore give it ouer, but use it better.

1. Cor. 1.17

I, but the Apostles were plain men, simple men, without Logike, without Rhetorike, without weli or gard. True, the Apostles were fishermen also, therefore must we be so? Do you conceiue me, and I wil tel you a mysteric: Those Apostles were fishers, but those fishers were not Apostles. They left their bagge and their baggage, their nettes and their boates, and became fishers of men. And now I dare saie, that Tullie himselfe is not more familiar in his Epistles, then the Apostles in theirs, neither were the Philosophers so stately in their Gymnacie, as were the Prophets in the gates of Citie. Yea, I dare compare, & dbe prefer the Psalmes of David, before the hymnes of Orpheus, and yone song of Salomons, before al y odes of Pindarus. Neithier are all the tropes and perles of Arte and Philosophie, in anie place more frequented, then in the porch of Salomon, among the daughters of Dion.

Wherefore of this question this is my resolution. First take our Philosophie as it is of it selfe, and I holde it a lawfull and a fruitfull studie, a pleasant and a profitable muse, and a virgin, not unlike Dina before her rauishing. But Dina in daede was deflowred of the sonne of Hemor, and Philosophie hath ben abused by the sonnes of

Gen. 34

Math. 2.

Math. 25

I. Reg. 10

Gen. 16

Act. 17. 28

I. Cor. 18. 33

Tit. 1. 12

men. Their wicked abuse shall not be commended for me, neither shal their better vse be condemned by me. But secondly, take the same as it may be conferred with others, and then conserre the same with all other humane artes and worldly trades whatsoeuer, and I holde, that the artis of Philosophie, are as the wise men of the East, and the rest, as the wise men of Gotham. But againe, compare the same with the heauenly studie, and more then humane contemplation of diuinitie, and then I holde, that those wise men of the East, are but as the foolish virgins in the Gospell, and I acknowledge as great difference betwene them in wisedome and religion, as betwene King Salomon and the Queene of the South, and yet both wise. And I finde as great oddes in spirituall giftes and graces, as betwene Sara and Agar, and yet both gracious. But loe, the one was a free woman, the other a bond seruant. And in dede Philosophy is but the Agar to Sara, the handmaide and seruant to diuinitie. But shall I tell you how needfull and necessarie a seruant? so needfull and so necessarie, as that without the arte and vse of Grammer, that (vnderling) we could not haue the Scriptures translated, without the arte and vse of Khetorike, we cannot haue the figures and the mysteries therof explained, without the art and vse of Logike, wee cannot haue the quiddities and the controuersies debated. So necessarie is the vse of Philosophie in the studie and speculation of Diuinitie. But now for the Praxis, that is, for the preaching of the worde, whether it be lawfull to vse the sayings and sentences of Philosophers, that is another question. To the which I answer. That if the vse of them bee simlie unlawfull, and prophane (as they say) then was the sermon of Paul which he made at Athens, prophane, and his Epistle to the Corinthians, prophane, and to Titus prophane. But he citeth out of Aratus, Menander and Epimenides prophane writers, and therefore I holde, that by his example, they may bee vsed lawfullie, and they are to bee vsed chiftily.

After which sort, for godly Divines to borrow of Philosophers'

sophers their hid treasure, and the finest flowers of theyr  
gatlands, is soz the Israelites to robb the Egyptians of  
their earings and their iewels. In deede they afterwards Exod. 11.  
made them foule idolles of those faire iewelles: but where  
was the fault: in the iewells, of the which the calues were  
made: or in those calues, that made the calues? They that  
made the, were like unto them. But the calues art burnt, Exod. 2.  
and we haue dronke of the water, and wee dread the fire,  
and we are taught by the erreurs of Origene, Manichee &  
the rest, not to make too much of Aristotle, Plato, and such  
like. Thus much of this matter according to your request,  
though not according to your desire. In which (as I sup-  
pose) I haue performed the one, though not satisfied the o-  
ther. But the worst is past, and the care is taken.

As for the word (Plainely) it argueth in this place, not  
the simplicitie of the stile, in the which he speaketh, but the  
certaintie of the thing, of the which he speaketh. In like  
sense is the word Iustified, vsed in the former verse, as if I  
should saie unto you, I wil iustifie as much as I haue said.  
And this word plainly in this place, as if in a matter of no  
controversie, I should say unto you, This is a plaine case.  
For in deede it is the speciall part and care of Gods spirit,  
(who holdeth not the Church as we doe the parish, *Sine cu- John. 16. 8.*  
*ra animarum*) To accuse the world of sinne. John. 10. To John. 14. 14  
leade vs into all truth. John. 14. To teach vs all things. John. 16. 13.  
John. 16. To shew vs those things which were & are to Apoc. 1. 19.  
come. Apoc. 1. And therfore because this so great and dan-  
gerous a defection from the faith of the Church, by the sug-  
gestion of erroneous spirites, is a matter of singular mo-  
ment and especiall import in the Church of God, therfore  
I saie, in such a case the spirite speaketh plainly, as of some  
great matter, which not without danger, but without per-  
aduenture should come to passe, That in the latter dayes  
some shall depart from the faith, &c.

Out of this preface, soz our particular instruction, may  
be obserued these two things: first, what is or ought to be  
the credite, countenance, and authoritie of him that spea-  
keth: not his person, though it be gracious, nor his name,  
though

though it be great, nor his learning, though it be deepe, nor his utterance, though it be smooth: but rather the spirite, (if not onely the spirit) that speaketh. For other wise, were he as graue and auncient as Melchisedech, as wise and well learned as Salomon, as eloquent and well spoken as Aaron, were he brought vp at the feete of Gamaliel, or might he sit in the gates of the Citie for his judgement, or could he speake with the tongues of men & of Angels, and were his great and secrete knowledge as well consoned with exquisite and gratiouse utterance, as was the dayle of Moses face, with the bells of Aarons frutes. Yet if in these, or with these the spirit speaketh not, it is all no better melodye to the soule, then Tinkers musick to the eare, A sounding brasle and a tinkling cimbal. This onelie maketh the eloquence of Appollos the Preacher more pearcing and more pithie, then were the emblemes and oracles of Appollo Pithius, and giueth more grace and reverence to the plain Sermons of the Apostles, then to all the prophane and profound orgies of Delphos Priestes, or Hamons symmists. This maketh Paul to speak boldly and plainly, and Stephen to preuaile strongly & strangely against the Libertines & Cyrenians of his time. For, they were not able to resist the wisedome, and the spirit by the which he spake.

2 But againe wee must learne withall, that albeit the onely or especiall credite of him that speaketh, be the spirit which speaketh, yet notwithstanding wee are not to gine credite vnto euerie one that speaketh, he speaketh of the spirit, but to such onely or especially, in whom the spirite speaketh plainly. For there are many false prophets gone out into the wo尔de, and many times (such are the unseasoned and vnsauerie iudgements of men) they are taken to speake of the spirite, which are but spirites of errour: and againe, they are esteemed as spirites of errour, in whom the spirite speaketh. Yea this Paul in whom the spirite speaketh plainly, is tolde as plainly, *Insanius Paulus*, and much learning doth make that mad. Act. 26. *Yea our blessed saviour himself in whom resteth the spirit, Esa. 11.*

# A Baite for Momus.

9

is laid to hatue a devill. John. 8 . and that no familiar net- John. 8.43  
ther, but the prince of the devils. Math. 9. And yet in those Math. 9.24  
daies there were certaine fruits of the spirit, by the which  
it might often and easily be knownen, not onely who speake  
of the spirit, but also who liued in þ spirit. For as there are  
diuerte giftes of the spirit, as the gift of wisedome, of know-  
ledge, of utterance, of tongues, & such like : so are there al-  
so certaine fruits of the same spirit, as loue, ioy, peace, long  
sufferance, gentlenesse, goodnes, faith, & such like. But now  
(such is the barre & beggerly sterility of these latter daies)  
the giftes are rife, but the fruities are rare. A man may  
haplie heare many that speake of the spirite , but hee  
shall scarcely see anie that liue in the spirite : yea many  
times wee may heare them boast most of the giftes, that  
shew least of the fruities . And hane wee never hearde  
false Prophet bragge of Gods spirite ? When went the  
spirite of God from me to speake vnto thee? sayth Zede-  
chia. And yet but one of Achabs Chaplains. Wherefore  
albeit the greatest authority of him which speaketh, be the  
spirite that speaketh, yet notwithstanding, Do ye not be-  
lieue euerie spirite, but trie the spirites whether they bee  
of God or no. 1. John. 4. by their fruities shall you knowe  
them. Math. 7.16 . But whereas there is amongst you  
strife and enuying and diuision(neuer bragge of the spi-  
rit)are ye not carnall : Aske the Apostle, 1. Cor. 3. Thus  
of the first parte.

The second parte containeth this proposition, That in  
the latter daies some shall departe from the faith, and  
giue heed vnto spirits of error, &c. In the which we are  
to inquire of foure sundry and seueral things, as first, what  
it is frō the which they depart: the Faith. Secondly, who  
they be that depart, Some. Thirdly, when it is that they  
shal depart, In the latter daies. Fourthly, how & by what  
meanes they shall depart, by giuing heed vnto spirits of  
errour, and doctrine of devils, &c.

For the first, the thing it selfe here mentioned , from the  
which this departure is, is the Faith, that is, the confession  
or profession of the faith : or the vniōn and communion of

C

the

1. Cor. 12.4  
Gal. 5.22

I. Reg. 22.  
1. John. 4.  
Math. 7.16  
1. Cor. 3.3

the Church in the articles of the true faith. For from the faith it selfe, that is, from the assurance of Gods mercies, in the merites of Christ Jesus, no man falleth, no man desparteth: no man. Nor the reprobate, for they never haue it, nor the elect, for they are never without it. And why? They are so united, and bound, and combined vnto their head Christ, as that they cannot fall from his shoulders.

Jer.32

Of such and no lesse strength is that essentiall and eternall couenant betwene the living God and vs, the tenour whereof is this, *& feriam cum eis pactum sempiternum, & dabo timorem meum in corda eorum, & non recedent a me.* And I wil make with them an eulasting couenant, and I will give my seare into their heartes, and they shall not depart from me, saith the Lorde. Woulde you knowe the strength of this couenant? it is *sempiternum, eulasting:* Woulde you knowe the effect of this strength in vs? *Et non recedent a me.* They shal not depart from me, sayth y<sup>e</sup> Lorde. So such a stedfast assurance are we brought by the earnest of Gods spirit, which diueth through (as it were) and maketh vp this spiritual match betwene Christ and vs, of the which the prophet O<sup>le</sup> pronounceth the baines in this sort, *Desponsabo te mihi in perpetuum*, saith the Lorde. I will marrie thee vnto me for euer, I will marrie thee vnto mee in faith, and in righteousnesse. Woulde you knowe the assurance of this contrac? It is in *perpetuum*, for euer and a daie. The ring and pledge, as it were, of which holy matriomonie, is *fides & iusticia*, faith & righteousnesse. By which meanes it may be sayde of Christ and vs, as of man and wife. Those whome God hath ioyned together, let no man put in sunder. No man: no, nor no devill neyther. In deede such is the naturall and not to be reconciled ran-  
cour and malice of Satan against vs, as that hee woulde seduce euен the verie elect, if it were possible. True, if it were possible. But because it is a mysterie farre aboue & beyond his reach, to know either the names or the number of them which are elect (for God onely knoweth who are his) (neither are the blacke garde, of the priuie Councell) therefore hee taketh the greater paines, and the lesse

Osc.2.

Math.24

2.Tim.2

lesse effect, he goeth about lyke a rozing lyon, seeking whom he may devour. For in deede he can doe no more then he may, and yet he seeketh to doe his worst, and therefore stretcheth to fiste and winnowe vs lyke wheate. But the lion of the tribe of Juda stopt the mouth of that rozing lyon, when hee prayed for thee Peter, that thy faith fayle not.

Reuel.5  
Luke.22

To these we may adde these lesser bondes subordinarie to the lyke effect. As the outwarde and ordinarie confession and profession of this faith of Christ, the outward and ordinarie communion and participation of the Sacramentes of the Church. Notable bonds, no doubt, and of especiall import: and yet such as binde not so sure, but that either the godly may give the slip through their infirmitie, or the reprobate may play fast and loose through their hypocrisie.

Wherfore in this case, we are to learne this difference. That the first bonds being essenciall and eternall, cannot breake in the elect, and therefore they cannot fall from the faith, that is, from the habit of faith, that is, from their part in Christ. But the other being but outward and temporal, are such as may breake in the elect, and therfore they may fal, that is, temporally, from the faith, that is, from the profession of their faith: but they are such as either cannot holde, or cannot serue in the reprobate, and therefore they both may fall temporally, and cannot stand everlastingly. And this is that which Saint Iohn saith. If they had bin of vs (that is, of the elect) they had continued with vs, that is, in the same profession of our faith. But now, he that denieth that Jesus is Christ, the same is Antichrist. He saith not, He that believeth not, but hee that deniyeth (that is) he which once professed and now renounceth, the same is fallen from the faith, that is, from the profession of the faith.

1.Ioh.2.19.

1.Ioh.2.23

This is a doctrine to the great comfort and relieve of the godly (who by reason of their many and manifold infirmitie) although they easily may, and many times doe either fall or faile in the practise and profession of their

faith: yet they fal not backward, as they did which sought Christ with swords and staves, that is, their fall is not desperate. Great was the fal of Dauid, but temporall. Greater was the fall of Peter, but yet not finall. The loue of Berlabe made Dauid forgat for a time, but not vterlie to forgoe the loue of God. The feare of Pilate overcame, but not conquered the faith of Peter. The lyght and heate of our faith is couered in the dust many times, and raked vp in the ashes, as it were, when as yet the spirite of adoption keepeth fire in the heart: a little fire, but fire yet: a small faith, but faith notwithstanding. And I tell you, a small faith in Gods childdren, is no small treasure.

And albeit we haue this beauenly treasure in earthen vessels ( and our olde man is but a crazed vessell ) so that in respect of our selues, as wee may easily fall, so it may easily cracke, and many wayes decay, yet notwithstanding seeing this infinite treasure, is not of our keeping, though it be in our keeping. This is our hope to God-warde, that as it is the gifte of God we beleeue in him. John.6. so he which hath begun a good worke in vs perficiet vsq; in finem. Phil. 1. Will finishe it vnto the end.

In the second place we are to inquire of the parties, who they bee that shall departe from the faith. The spirite sayth some. Indefinitely he noteth some, distinctly he nameth none. Wherefore it may indifferently bee asked, whether some of all kindes, or all of some kindes, shall departe from the faith? I answere both. For that in effect they are both one, and all brought to one and the same some. For first of all kindes some shal depart: of all kingdomes and Countries some, some Jewes, some Gentiles, some French, some English: of all sexe and sortes some, some men, some women, some olde, some young: of all callings and conditions some. Some high, some lowe, some bond, some free, & so of al kinds some. But againe, who are these some of all kindes, but those all of some kind, that is, of the reprobate all & some y finally depart from the faith.

For

Not that all the reprobate depart, but that all which depart are of the reprobate:

John.6.29.  
Phil.1.6

For of those which thou hast giuen me ( saith Christ ) haue I lost none. John. 18. But whether you please to say this some, to be all of some kinde, or some of all kindes ( the which all and some, is but all one ) we may see & tremble to see and consider, how great the some of them is, that depart from the faith. All Asia and Africa, and a great part of Europe are the some of them, which are alreadie departed: and we pylpe vs apace, of this partie that is left, to make vp the whole some of that great departure, of the which our Apostle speaketh to the Thessalonians, That 2. Thes. 2.3. the day c f the Lord shall not come before there be a departure first.

Some having overshot themselves, haue undermined others, and some againe hauing runne after others, haue ouerrunne them selues. Some by giuing place to prejudice, and some by taking part with partialitie, have departed from the truth. Some wanting iudgement, haue gone away in a traunce, and some wanting preferment, haue departed in a dudgen. Some of pollicie haue sought others fall, and some of peruersnes haue wrought their owne fall. Some of simplicitie haue not beeene able to stand themselves: and some in imitation, haue beeene willing to fall with other. Some haue fallen in learning to goe: and some because they woulde not learne. Some by standing too much in their owne fancies: and some by yelding too much to other mens follies. Some might haue stood longe if they woulde haue stood still: and some in daed haue fallen farthest, when as they thought they haue stood surell.

Some haue beeene so light heeled, that they could stand on no ground: and some are so giddie headed, that no ground can stand with them. Some by climbing into the throne of God, haue beeene cast downe with Phaeton and Lucifer into the lake of hell: and some by leaping at the place of Bishops, haue fallen with Merius & Merius into the place Scorpions. And in a word, to this defection from the faith and the Church of God. Some at all times haue led others: and some in all places haue beens misled.

by others, and all the rōute and rabble of Apostataes, haue departed after certaine their ring leaders, and they themselves after their owne shadowes. So that some vpon great occasions, and some vpon small: some vpon one occasion, and some vpon another, and all vpon no occasion haue departed from the faith. And verely who so reading the antique monuments of former Annalles, and with equall ballance pondereth their auncient miseries with our present furies, hee may haply turne with a wet finger vnto the conscience of the like occasions, and wade with a dry fote into the conjectures of no lesse calamities. For who is it so senselesse or secure, that seeing our pride and strife, doth not foreshew a division: that seeing our ambition and disorder, doth not foreshew a confusion: that seeing our selfe loue and contempt of superiours, doth not foreshew an innovation? that seeing such diuorce of opinions, such distraction of iudgements: such zeale of madnesse, such loue of hatred, such disquiet of peace, such desire of change, doth not foreshew and coniect a daungerous defection, an vncouth confusion, and a fearefull destruction, to ominate and threaten the corruption of our faith, and the dissolution of our State: and that the Lord after a long time, and at the last, in the lieu of our deserts, should take away from vs the Gospel of peace, as he hath done from others vpon the like occasion, and giue it to the Jewes againe from whence it came at the first, and to whome it must returne againe at the last. Worshie therefore and thrise worthie is that saying of Saint Paule to bes had in reverence of vs. For if so be the Lord spared not the naturall branche, howe shoulde hee spare vs which are but a wilde Olive, and grafted in his place. And therefore consider ( saith he ) the mercie and the seueritie of God, Seueritie in deede to them which fell ( which fell from the faith ) but mercie to thee if thou abide in his mercie: ( if thou abide ) or els thou also shalt be cut off. The which so fearefull and dismall a iudgement the Lord for his Christes sake auert and turne from vs.

He that hath  
eyes to see let  
him see.

Rom. 11. 21.

Many are they which haue departed in all ages: Some of olde and some of late, and some euē now: But Lord, may we never make vp the number of that lome, that depart from the true faith, and p̄fession of thy trus Church.

In the third place, wee are to consider of the time when they shou'd depart from the faith. The spirit saith, in the latter times, that is from the Apostles time, vnto this time, and from this time, vnto the wōlde's end. For euē now are there many Antichristes (saith Saint John,) by the which we know it is the last time. And were there many in Saint Johns time? It is time then, there were many now. Then was there Simon Magus and Elmas, Barichu and the Nicholaites, Hymenæus and Philetus, Alexander and Phigellus, Herinogenes and Diotrephe, and Theudas, and Judas of Galile, and the rest. But now with the number of the dayes, the legiōn of them is increased and accumulated, which haue dislaymed and departed from the faith. As the Cerithians. Ebionites, Menandrians, Saturnians, Poetians, Sabellians, Digenians, and Drinigists, Catharistes or Puritans, Arians and Merians, Pouatians and Montanistes, Pelagians and Mauchees, the Pope and Mahomet, with all the hellish rabble of such like, which march in furious and confused thronges to hell. To the which we may adde the reuil-rout of the late sprung now boorne errore of this age: as Anabaptists, Familists, Puritans, Libertines, Brownists, and the rest: by the which we may know (as saith S. John) that it is the last time: For in ded, what bad thing is there in this wōlde, that is not bespoken for this time. Warres & rumors of warres, plague, famine, earthquakes, seduction, persecution, Apostacie, want of charitie, abundance of sinne and securitie, and whatsoeuer is most ri'e against vs in these daies. The verie conscience of whose instant errores might make vs thinke, the finger of Gods spirite, to haue euē pointed at these our times, and these our selues: when as hee saith, that in the last dayes shoulde come perilous times

1. Joh. 2. 18.

August. de  
heret. Daneus.

Mat. 24.

Mar. 13.

Luk. 21.

Rom. 11.

2. Tim. 3.

tunes, in the which men should be louers of them selues, couetous, boasters, prouid, cursed speakers, disobedient to parents, unthankfull, unholyn, without naturall affection, truce-breakers, false accusers, intemperate, fierce despisers of them which are good, traitours, headie, hye minded, louers of pleasures more then louers of God, hauing a shew of godlinesse, but haue denied the power thereof. Now admit we that in some former ages, or in some seuerall places some one of these vices haue beeene in their greater price, yet were they never all in the like ruffe, they are at this day. The Israelites were stiffe necked, and so are we: the Ammonites, idolatrous, and so are wee: the Grecians lightheaded, and so are we: the Athenians vaine gloriouſ, and so are we: Were the Romanes superstitious, and are not we: were the Persians riotous, and are not we: were the Sodomites full of bread, and are not we: No greater lyers in Creta, no greater theues in Sparta, no greater vſurers in Judea. French lechers, Flemish drunkardes, and English gluttons, and English all these. And yet it may be, that at some one time, men haue beeene more prouid, at some other time, more couetous: at some one time, more unholyn: at some other, more traitorous: (although I doe thinke that may be to bee unpossible) yet did we never see more boasters, more cursed speakers, more unthankfull wretches, more false accusers, so headstrong, so high minded, so farre in loue with them selues, so disobedient to rulers: such sycophants of their owne, such despisers of others, as are at this day: And amongst all the rest, were there ever such shewes of godlinesse, in them that haue denied the power thereof?

Mat. 15.

We say of the Papists, They honour God with their lips, and are farre from him with their hartes: and they say of vs *Dicunt se nosce Deum, factis autem negant*: They say they know God, but in deed they deny him. So that betweene them and vs now, when Christ commeth, shall he finde faith vpon the earth? It may be doubted, I can tell you, when Christ himselfe asketh the question. But let our shewes be as they shew. This may shew suffici-  
ently

Tit. 1.

Luk. 18.

ently, that either we are departed from the faith, or that our faith is departed, and become a deade faith, when faith is without frute, loue out of loue, zeale luke warme, rancor red hote, obedience confiscated, and olde charitie accusid of heresie. It is a hard winter they say, when one wolfe devoureth another: but now one man is a wolfe vnto another, and every Wolfe a Crow to picke out the eyes of his fellow.

The time hath beene, when the tree might be known by the fruities, when god workes were the effects of faith, and peace the fruite of the spirite, and loue the bond of peace. But now where are these fruities to be found in our gardens: nay rather may wee not finde, that our peace hath bredd warre, our plentie oppression, our strength securitie, our libertie licenciousnesse, our wisedoms contempt, & our learning contention? Hauie wee not brought forth for roses nettels, for grapes thistles, for truth leazing for the fruities of faith, the breach of charitie, and for the perfect bond of peace, the bitter and venomous bane of rancor and malice, of pride and swelling, of envy and emulation, of couetousnesse and vncleannessse, and such like? If these be the fruits, where is the faith: if this bee our faith, these are the latter dayes. I say no more. But this I say: you know whether you are in Christ Iesus 2. Cor. 13. 5. or not, except ye be reprobates? Upon this ground let me reason thus vnto your consciences, from these latter dayes. Are you in Christ? there hold you, for these are the latter dayes. Are you in the Chuch? there keape you, for these are the latter dayes. Are you in the faith? stand fast then to your faith, for these are the latter daies, in the which some shall depart from the faith. Yea, but in the Church there might somewhat be added. Yea, but these are the latter dayes: take heed you adde not to your plagues. Yea but in the Church there might somewhat bee detracted. Yea, but these are the latter dayes: take heed ye detract not from your blessings. Yea, but it is better there. It is otherwise here. Yea but never tell me, here here, there there, for beholde I tell you

Hoc aliquid  
nihil est.

Luk.17.21.

the kingdom of Christ is amongst you. Luke. 17. Is the kingdom of Christ amongst vs? then will not I gos with thee Kett to Jerusalem: nor with the Browne to Geneua, nor with thee Anabaptist into Germanie: nor with thee Libertine into France: For Christ Jesus is vnto me, one and the same, at home and abroade, yester day and to day, and soz euer. Heb. 13. 8.

Heb.13.

In the fourth and last place of this proposition, wee are to inquire of the meanes: how some are brought to depart from the faith. Where we shall finde two diuers parties mutually concurrent to the same effect. The one as principall, the other as accessarie. The principall are they whom hee calleth spirites of error. The accessarie are they whom hee saith doe giue heede vnto such. Let the principall therefore in this conspiracie bee the erronious Autours thereof: the accessaries, the vnauidised Auctours that giue heede vnto such.

The Autours may therefore be called spirites of error, because they doe so aptly pattonize, and so mactly expresse the nature and the manners of him, who is the Father of lyes: whose doctrines they teach, and whose lyes they set on broache. For neither is hee therefore called Sathan, onely because hee is vnto vs, as were sometimes the Sonnes of Zarua vnto Dauid, le Satan: but also and the rather, for that before hee was Satan, hee did Sarath, that is, deficere and fall away. For first hee fell him selfe before he wrought our fall: and after that through pride, he had deceaved him selfe, then also through enuie and enimitie, he practised to seduce vs.

Many memorable monuments of his imitable vertues and deceauable stratagemes, hath hee left to the vse and imitation of all lying Spirites. But did the Diuell himselfe at any time either shewe greater cunning, or take greater paines, or had greater neede, then in this desperate monomachie in the plaine fieldes with

Mat.4

with our Sauour Christ? But there hee attempted to give Christ the fall, and that by maine Scripture: and so as when hee did see hee coulde not him selfe thowte him, hee perswaded hym to thowte him selfe.

Such like, or no leſſe pollicies and experiments, are in as great request, and much greater successe with our erronious spirits of these dayes, whom wee haue also armed with our owne weapons against our selues. For in what winde doe not they lye? or with what blastes are not wee borne away? What occasions are not they readie to take? and what aduantage are not we readie to gine?

They which by nature are giuen to pride, with a little helpe, are easily made as proude as Lucifer. The man which by nature is hauing and greedy, with no great perswasion may bee made as covetous as Mammon. Hee which of hym selfe is giuen to the flesh, with a little cockering is made as filthie as Asmod, and as beastly as Priapus. And hee which by complexion is dustie and cholerick, is with no greate occasion made as malicious asathan, and as quarrelous as the diuel him selfe. By which meanes some, as if they shold never see the graue, are out of order retchlesse, and some as if they were new come out of the graues, are out of measure fierce.

The time hath beene when these foule and transfor- ming spirits entred out of men into swine, and carried them headlong into þsea: but now they may seeme to haue reentred out of filthie swine into frantick men. Men are become so swinish and so scottish: so beastly and so sauage, so hoggithe and so churlish, and so headlong into euery e-  
very euil. Some they haue made dumme that they could not speake at all, and some they make to barke, and so to speake out of kinde. Some they haue made naturally blinde, that they could not see, and some they make wilfully blinde, that they will not understand. Some they haue made lame and impotent that they could not go

Ez. 14.

Luk. 16.

Tob. 3

Mat. 8.

Luk. 8.

Mat. 4.

Mat. 12.

Luke. 13.

Mat. 2. upright: and some they make halte and counterfeite to  
limpe on both sides. Some they haue made so frantick  
and so madde, that they knew not their friendes: and some  
they make so foolish and fantasticall, that they know not  
themselves. Some are madde of the world, some of their  
pleasure, some of selfe-loue, some of some other predomin-  
iate humo<sup>r</sup>.

And now because that grande spirite performeth not  
these and the like erploites, in his owne person by him-  
selfe, but commonly and for the most part by proie in o-  
ther's his captaines and his chapaines, and all the host of  
erronius spirits: therefore in ded our suspect is the leste,  
but his deceipte is the greater, and our danger: for now  
by this meanes, homo homini Lupus est, one man is a  
spryte vnto another. So that if the Lorde in his iust  
iudgement, doe but purpose to take vengeance of any  
people, or to worke the ouverture of any partie: hee can  
no sooner aske the question, who will intise Achab: but  
presently there proffers himselfe, a spirite of error: and it  
is maruel if there be but one neither: but if he be but one,  
i. Reg. 22. yet will he alone vndertake for all: I will intise Achab.  
But how I pray you will he performe this taske: not in  
his owne likenesse I warrant you: but vnder the coat and  
court of religion & devotion, as it is most like, for I will  
be a false spirite in the mouth of all his Prophets. In  
whom also these lying spirits will so bestirre them selues,  
with all the feates of spirituall activitie, such zeale, such  
knowledge, such learning, such labour, such countenance,  
such clamours, such confidence, and such contention,  
as if so bee that one Michea doe not open his mouth  
and opppose himselfe against their doctrine of diuels,  
hee shall bee sure to heare of it, his eares shall ring  
for it.

Ap. 16.13.

Such like spirits were they that S. John did see, to  
come forth out of the mouth of the dragon, and out of the  
mouth of the bea<sup>t</sup>t, and out of the mouth of the false  
prophets: for they were (saith hee) spirits like vn-  
to frogges. What manner of ghostes might those be  
no

no doubt filthie beastis they were, deformed monstres, imperfect creatures, sommer birds, ingendered of the slime, seeing of the fog, living in the mire, sometimes on the earth, sometimes in the water, now aboue, then beneath, and in sommer time, that is, in the time of peace, so croking & clamorous, inmodest, and unproffitale, as were sometimes the frogs of AEsop, for another king: so that now, if with Vlysses we stop no our eares with the waxe of beware, or rather if the spirit of God doe not prevent both hearts and eares, it cannot almost be chosen, but that we should be in-chanted with these byformed Spyns, & seduced with these transformed sptridges. Such is their affected malice to attempt, and their infected meanes to obtaine their conquest and our fall.

2 With these, as accessaries to the same default, do con-curre the auditors also themselves, who bnaudisely give heed unto such erronious spirits, bring in the meane while in greater sequels vrie senselesse and secure. Such were the ignorant Papists of olde, who for the most part, would give greater heed, and take greater delight in a Proesse, a Dirge, or Precession, in the which there was some popular sight, or plausible shew, then they woulde doe to the word of God it selfe, which giueth life unto the soule, and light unto the simple. But now in these latter daies, vpon the same ground, that is, the deceiuable simplicitie of the credulous auditorie, the devill hath cast another colour. (For in his mysterie he bath choice and varietie) Wherefore he seeing and considering, that in these latter daies, by reason of the most radiant and clare light of the Gospell, he cannot now so easilie face vs out with a carde of ten, for that in matters of waight and moment, wee require the equall ballance of Gods worde, as the best touchstone and triall of his eternall truth (by the which meanes in dede, the Prince of darknesse, hath beeme cast, and kept out of doores these thirtie yeres) he therefore (to make a gaine of his losse, and a quick returne of his gaine) seeketh by a new deuice, to make an aduantage of his prejudice, & to bring himselfe in again, by the same doore he was thurst out. For

whereas the Church of England so long and so happily hath maintained the authoritie of the Scriptures, in matters of faith: the devill (as if he were now foyorth become a new man) to shewe his forwardnesse in religion, urgeth more. Namely that not onely in matters of faith and salvation, but in all causes as well ecclesiasticall as temporall, wee must relie vpon the same, and no other triall. Search the Scriptures, saith Christ, and they wil testifie of me. Of me, saith Christ. Of me, saith the devill. I, and of what not?

From hence it comineth to passe, that such things as were never handled in the Scriptures, are now hand ouer head, maintained by the scriptures. And such questions as were never dreamt of by the Apostles, are stoutly and strangly defended by þe Apostles. And by these meanes our Churches ring, & our eares are filled with þe confused din of so many loud lies, & lawlesse argumentes, such naked collections, and backward conclusions, such an Ocean of tempestuous sequels, and such a legcne of not seasoned non sequiturs, as that the common aduersarie scorneth at our follies, and all the devils in hell doe toy at our forwardnes: hauing brought the Scriptures themselves into suspition by these meanes. Thus are we single-men misled, although with a contrarie course, yet to the same gulfe, to runne our barkes vpon the landes and shallowes of deceit, and to ruinate our faith against that rocke, whereon we ought to builde the arke, and cast the ancour of our faith. For what other thing doe they else, who not vntike to Ballaam's Priestes, doe cut and wounde, not themselves onely, with knives and launces but with scuts and scismes do make, not wide holes in the coate, but euene deepe woundes in the sides, and long furrowes in the backe of Christ: The which their desperate attempts they perseuerre and pursue with such a logomachie and mortall warre of wordes and deadly feud of wits, as if the cause were not a corner-cap or a surplice, or such lyke, but the chiefe ston in the corner: or as if they were now to contend agayne pro aris & focis, for God and the Countrie, when as in dede it is but

pro lana caprina, for the wolle of a dog.

But (beloued) there is no greate heed to bee giuen to such spirates, except it be this, that you take heede to your selues, leass you bee deceiued with vaine wordes, *Utrumq; vicium est omni credere, & nulli,* The faultes are much alike to beleue all, and to beleue none. And they are two dangerous extremities in the Church of God: to proue all by the word, and to proue nothing. By reason of the one, the word was little vsed, by the Papists, by meanes of the other it is many times much abused by vs. The one caused a neglect, the other brædeth a contēpt of Gods most sacred worde. And albeit the most of our newe Divines, cannot iustly be charged with that faulfe, of too much vsing the Scriptures ( in which point their godly ignorance hath made a vertue of grosse negligence ) yet notwithstanding they are not alwaies to bee hearde neither, that vrge the Scriptures for their opinions. So did Arius, Nouatus, Aerius, Montanus, Donatus, Pelagius, and the Devil himselfe. Neither hath there beeene at anie time, anie heretique so fcontesse, that hath not vsed the copy of theyr countenance. Neither hath there beeene in any place anie error so shameless, that hath not beeene ouer-caste with the blaze and orient of these colours. Wherefore seeing wee are fallen into these latter dapes and perillous times, in the which some and so many departe from the faith, by giuing heede vnto strange spirates: this is my resolution, and heere I haue set downe my rest, that in matters of faith and saluation, if an Angell from heauen, shoulde preach anie other Gospell vnto mee, then that I haue received, let him be accursid. if hee preach it, and mee, if I beleue it. For of them the Scriptures, and the Fathers, and in them both, the spirite of God hath spoken plainclie and plentifullie: But nowe againe, for other matters which are of another and a diverse nature, as are matters of order, & decencie of gouernment & civilitie, of comelines & policie, & such as of the whiche the spirite hath spokē, or the scriptures haue written, either nothing or little, or not so much, or not so plainly, as for the whiche

In medio tu-tissimus ibis.

Gal.1.8

1. Cor. 11.16

I shold condemne the graue and aduised iudgement of my elders, or condemne the ancient and received custome of the Church, I saie, for such, If anie man lust to be contentious, wee haue no such custome, neither the Churches of God.

2. Tim. 2.15

2.1.160

But now such is the fault of our age, and the quaintnes of our confused auditories, that if so be the Preacher speake pleasing things, that is, either fitting our humours, or pleasing our fancies, or sauoring our factions, so long with the wilde heart, that heareth not, but when her eares are pert upright, we erect our eares, and to such we giue heed. But if againe, he anie waies speake, to the scouring of our sores, or the searching of our sinnes, or the descrewing of those errours, or the disparaging of those opinions we do priuately and penaishly maintaine, then with the dease Adder we stop our eares to the charmer, charme he never so wisede. And in deede we are become of so many fashions and factiōns in these latter daies, that it is become a matter more difficulte and intricate for a godly and learned Preacher to satisfe a few froward and distracted auditōrs, then it is for the verie Tailors of the towne and Countrie to please their customers. Unless we woulde doe as they doe, take measure of euerie priuate mans fancie, and cut out accōding. But that is not possible for vs doe, seeing we all haue (or shold haue) but one and the same cut for all, and that is an olde cut to (ορθοτομεῖν) to cut aright the worde of God. Although there be some, that if they myght once haue their owne waies, they woulde not sticke to haue for every yere a new cut, & for euerie other yere a new Preacher, & with euerie Preacher, a new forme & fashion of doctrine, for that woulde please such customers best, I saie, such as giue heede unto sp̄rites of errour and doctrines of devils. And thus of the accessaries to their owne defection, that is, of the unstaied, ouer-creduous, and unaduised auditōrs, &c. immoderately amorous & ready to complain of their  
owne chidishnes, as also of their owne want of  
excellencye, and of their owne want of goodnesse. The

The further sequel of this text.  
**T**he principal, that is, the authors of this defection, these erronious spirits, he proceedeth to describe & destroy unto us, by certaine their priuie and peculiar markes. The which are of two kindes, either outward or inward. The outward marks are two, the one in their doctrine, Lies, the other in their liues, Hypocrisie. The priuie marke and inward brand, is one & the same to them all. A hard and a corrupt conscience, A conscience seared with a hot yron.

In these their proper and peculiar markes, we may observe a certaine rhythmicall proportion and relatiue opposition, in the principall partes of these erronious spirites. Whereof the first respecteth their doctrine: the second, their liues: the third their affections: and so, that we may find how in stead of sound doctrine, they speake lyes, in stead of upright dealing, they use hypocrisie: and in stead of sincere and pure affections, they haue a conscience seared with a hote yron. All the which proportions, do graphically depaint unto us, the vertues and the lineaments of this generation. That neither their doctrine is sound, nor their liues pure, nor their affections not corrupt, howsoeuer they doe pretend either profoundnesse of learning, or purenesse of liuing, or precilenesse of conscience. But to descend into the particulars.

If they by our first marke, are to be repudie for spirites of errour which speake lyes, then no doubt the Ebionites were possest, which affirmed Christ our Saviour, not only to be borne, but begotten of man: And so were the Marcionites also, who affirmed, That he brought his boodie with him from heauen. And then were the Aetians so, for they denied Christ to be in nature, equall with his father. And the Arians also, who denied the same Christ to be the eternall sonne of the living God: with all the rest, whose lyes, as they were blowen abroad by these spirites of errour, so are they blowen away againe by the spirit of truth. But aboue all other, the sea of Ronie may seeme to be tost and tormented, with a legion of erronious spirites: as it may appeare by their lies, & by the truth, you may know them. I am the truth, sayth Christ. That is true. I cannot John. 14.6.

John.10.9.

14.6.

11.14.

8.12.

John.5.24.

Mat.26.27.

1. Cor.11.24.

Mat.4.10.

Mat.16.18.

erre saith the Pope, That is a lie. I am the ~~tempe~~, sayeth Christ: that is true. I haue the keyes, saith the Pope: that is a lie. No man commeth to the father but by me, sayth Christ: that is true: No man commeth into heauen but by me, saith the Pope: that is a lie. I am the good sheape-heard, sayth Christ: that is true: I am the great sheape-heard, sayth the Pope: that is a lie. I am the light of the world, sayth Christ: that is true: yea, but God made two lights, say they: the Sunne, that is, the Pope to rule the day, that is, the Church: and the Moone, that is the Prince to gouerne the night, that is the world. This is a smooth lie. Hee that beareth my woerde, &c. shall passe from death to life, sayeth Christ: Nay, saie they, but hee must passe by Purgatorie first. Dinke ye all of this, sayeth Christ: Not all, say they, but the Priest onely. Doe this in remembrance of me, saith Christ: Nay but we will do it also, say they, for the quicke & the dead. Thou shalt worshyp the Lord thy God, & him onely shalt thou serue, saith Christ: Nay but we will worshyp God & serue his Sainis too. That which goeth into the mouth, defileth not the man saith Christ: yes but flesh on Fridaies doth, saie they. It is hard for him that is rich, to enter into the kingdome of heauen, saith Christ: Easiest of all, say they: for he may best buy his pardon. Yea, but *super hanc petrā*, saith Christ: yea but *super hunc Petrum*, say they, will I build my Church. To the which I might adde a great number of another division, as their canons, decrees and distinctions, of sinnes mortall and venial: of works morall and meritorious: of faith explicit & implicit: of the keies of order & of power: of indulgences papal, and plenarie, episcopal & perfunctorie, & such like. But what need any more witness: seeing that lest for want of lies the great temple of the goddesse Diana should come to naught, they haue countenanced & canonized, in despite of S. Paul (as a counterpoise to Herosstratus) their *Legenda aurea*, A Legend of lies (or a legion rather, for they are many.) And these are they which of longtime, & long since haue got the gaole, & won the spurs, and gained the siluer whetstone in this kind. And me thinks that well might

might they lie for the best game as yet, were it not for some other newe gamblers, that envy them this glorie. In ded they commonly speake lies, and so lefft them: these also speake lies, and prone them when they haue done. They were grosse liers, and therefore easilly taken in their lies: these are fine liars, and not easilly found in a truth, for they clad their drosse in siluer, and cloth their lies with myntuer. But by countenancing their lies with the fruth: what do they get? It neither makes þ truth a lie, nor their lies the truth. But by falsifying and belying the truth, they gaine this, that wheras before, there lies were in some suspition of truth, by this meanes they are altogether made, or falsly truths, and truly lies. If I should repeat some of their lies, some of you would blussh. But I spare you.

2 To these doth succeed their hypocrisy, or rather with these. For that alwaies, vnder a probable & plausible shew, of learning and religion, of zeale and devotion, of holines and humilitie, they obfrude their paralogismes vnto the people as sugred baits of serpentine deceit. As touch not, tast not, handle not, & whatsouer bath a shew of wisdom and voluntarie religion. By meanes of which their holy & hypocritical shewes, we innocent and overcredulous men may the easier & the sooner be deceiued, for that the chiefeſt part, of these hypocrites, consisteth in the mackerie & imitation of þ godly. (Although in ded they do not imitate, but counterfeit the godly) So doth Herod represent the perſon of a king, himſelfe being but a swaine: and and so doth king Herode counterfeit the care & obſequie (to Christ) of a religious man being indeed but a coſſinal with christ in his glory, & a traitor to God in his kingdom. So Judas beares the bag, the deuile þ crosse, & þero oft in þumaes cloathing goes. But in this their mimeticall imitation of the godly, they do notwithstanding very cuningly bewray theſelues, in that they will ſeeme (forwth) in many things, to come ſo neare the honour and the meaſure of the godly, as that they goe cleane beyond them. Michea is a godly þrophet, and a zealous man: but Zedechia farre pasſeth him. 1. Reg. 22. 24. Peter, James and John are principall Apſtles: but Gal. 2. 9.

John. 12.4.

in a matter mere plauible, one Judas will see more then they all. *Ad quid ista perdito?* These things might wol haue bee ne sold, and giuen to the poore. The Hypocrite leeth much, and sayeth well: but doe you beleue him? It was not, because hee cared for the poore, but because hee was a thiefe, and kept the bagge. So Apish are they in their imitation, and cluise in their actions.

As who knowith not, that prayer is a holy and heauenle exercise, and greatly to be frequented of the godly? Now therefore the Hypocrite, he prayeth in the Synagogue, and not there onely, but in the market place, and not there onely, but in the corner of the stretes, and in all places, & in all companies, and vpon al occasions, they pray oft, and they pray long. Neither are they thus curious onely in resembling other mens vertues, but they are as cunning also in dissembling their owne vices. Soz otherwise how should their lifs be registered and recited for truth, if themselves were not accusid and canonized for saints? Wherefore now they are not vaine gloriuous, but they doe all their workes that they may be seene of men. They are not ambitious, but they loue to go in long robes. They are not couetous: but they haue money at vsurie. Elisa the Prophet will none: but Gehazi the man must haue for the children, the children of the Prophets. Their diet is spare but strange, for with large graces, they devoure wi- domeshouses, & that vnder a pretence of long prayer. They are plaine men, God knowes: for they come in sheepe's cloathing. Neither are they cruell or curst, I warrant you, but inwardly they are rauening wolves. But they are very studious, and exceeding painfull: truth in deede; for they binde heauie burthens together, and lay them on other mens backs, but they themselves will not moue them with one of their fingers. They are marueilous for vpe- lous also: I suppose they may make some light scape, but no great thing can escape them: for they streyne a gnat, & swallow a camell. They will not go into the common hall least they be defiled, for it is the preparing of the Sabaoth: but on the hie Sabaoths they will not stick, in their princi- parlours

Mat. 6.  
Mark. 12.

2. Reg. 4.

Well fare a  
good excuse  
yet.

Mat. 23.

John. 13.

playdurst to compound with Judas , to betray the innocent. And yet they are not so curios in their owne , as they are captious over other mens lives, *Sine ut eximam festucam ex oculo tuo, mi frater.* Kinde words, My brother. What can bee more brotherly : suffer me. Nothing more gently. To take : not to make : a mote: no great matter : out of thine eye : a dangerous place. And therefore thankes good brother. But shall I tell you in your eare: Hypocrite, first cast the beame out of thine owne eye : or else thou goest about, not to take a mote out of mine eye, but to picke a hole in my coate : and to picke mine eye out of my head, rather then the mote out of mine eye : and then if thou wert my brother ten times, I will not suffer thee. They are subtle: A mote is but a small marke to ayme at, and the eye is a fered but to dangerous place to shoothe at. But if there were not a bug to be found in thine owne eye, there were not a mote to be seen in mine. Or if thou but louedst yere, thou wouldest not see the mote. For loue couereth the multitude of sin. John.13. Loue couereth : you disclose : loue couereth a multitude, 1. Pet.4. you conceale none : loue couereth a multitude of sins, you <sup>1</sup> Cor.13. will not beare with a few infirmities of your brethren, no not of your fathers. Loue suffreth long, you are haughty. loue is bountifull, you are nigardly : loue enuieth not, you are malicious : loue boasteth not her selfe, you are vaine glorioues: loue seeketh not her owne, you seeke other mens: loue thinketh no evil, you think no good. And by this we may know whose disciples ye are. Such are the parts and pageants of these religious hypocrites : of these devout dissemblers: of these holy brethren, these ranke Protestants, (if they be not with anie addition altogether unwoorthie the name of Protestants) with whom if you do but talke of God : nothing so godly : if you doe but discourse of religion, nothing so holy. But come a little nearer, taſt them, trie them haue to deale with them, if they do not gird you, if they do not happe you : if they do not grind you: though they ſay the Lord liue, the Lord liue, yet doe they ſwear falsely. But yet come a little nearer them : touch them, croſſe them, by any chance offend them , if they doe

Ier.5.

Psal. 14.

uot hate you: if they do not hat vyou; if they do not eat your heart in garlick, or whip you naked with Scorpions: yea they will either eate you vp like bread, or giue you gall and vineger to drinke. And all this is but Lord, Lord with them, Yea, and Amen: their wordes are the Psalmes of Sirens, but their hearts are the liuers of Hermans. Their voice is the voice of Jacob, but their hands are the hands of Esau. From their lips doeth drop the iuice of Nectar, but vnder their lips is the poison of Aspes: And yet buttered lippes vnder a burning heart, are but as siluer droesse ouerlaid vpon a potshearde. And therefore albeit for a time, they seeme to be beautified like a painted sepulchre, yet their last ende is to bee bruised like a Potters vessell. This is their follie, and the fruit of their labours, and yet their posteritie praise their doings and imitate their follies.

Matt. 23.

Mar. 12.

Luke 20.

Matt. 6.

Least happily  
their right  
hand should  
know what  
the left hand  
doeth.

Matt. 12.  
Isa. 65.5.

But O generation of vipers, how odious is your estate, and how ignomious is your stile, when Christ himselfe makes this the title of your praises, and the burthen of his invectives? Woe vnto the Scribes and Pharisees ye Hypocrites. Although the hypocrites of this age haue treasured vp vnto themselves manie more woes against the daie of woe, then were euer denounced against them of olde: for these are worse then they. When they gaue almes, the Trumpets sounded: therefore to be condemned, because they sought to bee commended. But now our hypocrites, because they would not haue the trumpettes sounde. They giue no almes at all: or if they doe, it maie bee written. The Hypocrites of olde, they fasted oft, but then they woulde looke swerte. Nowe our Hypocrites fast not at all, and yet see howe they looke: and what a pride they take in a swerte face? Merely they haue their rewarde. I saie, their reward. But the Lordes rewarde is behinde, and therefore shall they reape the greater iudgement, and haue the greater condemnation. For thus sayeth the Lord, They which say, stande a part, come not neare me, for I am holier then thou, these shall bee a smoke in my wrath, and a fire

Chrysost. in  
Math. 7.

a fire that burneth all the day. Out of which fire this  
grave aduise of a godly father maie keepe them safe, if  
they will repent, and save themselves from this wic-  
ked generation. Hypocrite, if it bee good to be good:  
why wilt thou appeare to bee that, thou wilt not bee?  
If it bee euill to bee euill, why wilt thou be that, thou  
wilt not appeare to bee? If it be good to appeare good,  
it is better to bee good: and if it bee euill to appeare  
euill, it is worse to bee euill. Therefore without a-  
nie more deceipte, *Aut apparcat quod es, aut esto quod  
appares*: Either appeare as you bee, or bee as you  
appeare.

3. The thirde marke of these erronious spirites, is  
an inwarde marke and a priuie brande, the brand of the  
Conscience, the conscience burned with a hote yron. Of  
the which precisely to define, is a matter of as great con-  
science, as consequence. The object being not easily seene,  
the subiect not commonly understood. Neither is the con-  
science it selfe, a thing moze secrete and recondite, then  
the disquisition thereof is amongst the Schoolemen most  
intricate and inuolued. Of soime the conscience is defi-  
ned, to be a reasonable, or rather a syllogisticall discourse  
of the soule of man, concerning such things as are done  
and past, either accusing or excusing himselfe in the same.  
The which whole discourse, consisteth of two propositions,  
inferring and inforcing a congruent and a consonable  
conclusion. The first of which propositions is general, & is  
drawen frō these two places: wherof the one is the eternal  
and irrevocable censure and sentence of Gods iustice: the  
other is, the secret suffrage & assent of mans iudgement,  
yeelding and supplying to the equitie of that iustice. Now  
the second proposition, is particular, and is onely drawen  
from the diligent application of our particular actions,  
to the generall sentence of Gods iustice. From both the  
which is inferred a consonable & proportionable conclusion,  
either excusing or accusing, either condemning or acquiting  
and truly pronouncing to our soules the verdict of the for-  
mer Iurie, either guiltie or not guiltie. As for example,

The

Math.6.

Gen.3.  
Gen.4.  
2. Sam.17.  
Math.27.

The soule of Herode after the beheading of John Baptiste might argue thus: First from the lawe of God written in his heart (that is, from those two places before mentioned) he frameth this generall proposition. Whosoeuer toucheth the Lordes anointed, or doeth his Prophetes anie harme, committeth a fact most cursed and execrable in the sight of God. (To this he applying his owne action, maketh vp this second proposition.) But I Herode, haue beheaded John Baptist, and layd violent hands vpon the Lordes annoyncted Prophet, (from both the which propositions this sentence followeth in the conclusion which accuseth.) Therefore I haue committed a fact most execrable and accursed, in the sight of God. So no doubt was Nero checked by his conscience, after the death of his mother, as if he shoulde thus haue delated and disputed the matter with himselfe. What man soever murthereth his owne mother, and Viper-like feareth out the bowels of her, that gaue him life and limmes, committeth an act most sauage and odious, in the sight of God and men: But thou Nero, hast ript vp the side, and rent out the bowels of thine owne deare mother Agrippina, and therefore thou Nero hast done a thing most truculent and tragical, most execrable and inerpiable in the sight of God. So no doubt concluded Adam against himselfe, for his disobedience towards God, and Cain for his crueltie towards his brother, and Achitophel, for his disloyaltie against his prince, and Judas, for his treason against his maister our Sauour Christ, and whosoeuer hath eyther thought, or wrought, against the sacred wryt impreized in our hearts.

But nowe to haue this conscience seared with a hote yron, implyeth three things. First a rotten, a vicious and corrupt conscience, and therefore seared because corrupted. Secondly, a galled, grieved and tormented conscience, and therefore tormented because it is seared. And thirdly, a conscience sencelesse, secure and besotted, therefore indurate, hardened and besotted, because desperately corrupted, and therefore thoroughly seared. Of the which implication,

cation, these things may be inferred. First, that there is no mans heart, or conscience so seared, and incrustate, so indurate and hardened of the Lord, that is not vicious and infected, putrified and corrupted in it selfe. Pharao hardened his owne hart against the Lord. Exo. 8. And the Lord hardened Pharaos heart. Exo. 4. The Jewes shut theye eyes least they should see, Act. 28. And the Lord hardened their hearts least they should understand. John. 12. But then it followeth not, that euerie afflicted and tormented conscience is seared, neither that eurie seared conscience is indurate and hardened, except the cuppe be full iury, and the yron red hot. But that you know in the hand of a skilfull and expert Chirurgian, is according to the state and condition of the corrupt part. A dangerous sore must haue a desperate cure. If wee will not turne, hee will whet his sword, if we will not repent, he wil make his yron red hot, and set it hard on, and then our soule and conscience shall be so seared as tormented, and so tormented as indurate in the greatest torture, & benummed in the heaviest censure of Gods fierie wrath and hot searing yron. And then thou art but a condemned man, whosoever thou art. For thou art twice burnt. Thou hast the marke of the beast in the forehead, and the brande of this yron in thy conscience, so Apoc 13. 16 that now thou canst not haue thy cleargie. No lawe can saue thee. But otherwise if thy conscience be not so seared as that it is hardened, senselesse and besotted, but so touched with the heate and horrour of Gods iudgements, as that in the conscience and consideration of thy sinnes and thy sinfull corruptions, thy spirit is now broken and troubled, and thy soule is even vexed and disquieted within thy selfe, and thou feelest in some measure the anguish of thine own soule, being even heauie vnder the hand of God; be not dismayed, I will not saie, thy worme shall never die, or thy fire shall never goe out, or that thy soule shall never bee at rest. There is a salue for this sore, and a medicine for this maladie. If the fire be kindled, yea but a little, blessed are all they that put their trust in him. This is thy cure, Believe onely, and according to thy faith be it vnto thee.

Exo. 8. 15  
Exod. 4. 21  
Act. 28. 27  
John. 12. 39

Heb. 9.

Math. 1.1.

Heb. 9.21

lieue onely: and for the searing yron of Gods iudgement, thou shalt haue the searecloth of Gods mercis, which bringeth oile to thy woundes, and wine to thy hart, and strength to thy ioyntes, and life to thy soule. To which effect the luke warme bloud of Christ Jesus, applied in good time to the bruised conscience, is as soueraine and of as great force, as the iuice of Parmicide. Yea, how much rather shall the bloud of Christ Jesus purge our consciences from dead workes, to serue the living God? But alas for those, whose consciences are so seared and singed, in the tainted goze and conglomerate filth of their corruptions, as that they euен stinke again in the nostrels of the almighty: and yet are so obdurate and besotted with the custome and continuance of their sinnes, as that now they haue no bitter feeling of their griefe, no sorrowfull griefe for their sinnes, no godly discourse of conscience, no resolute conclusion against them selues, no fearefull collectiōn of Gods iudgements, no faithfull apprehension of Gods mercies: for such I say, I haue no receite, soueraine or sufficient for them. The luke warme bloude of the Goate, will mollify the Adamant stome: but the dearell drops of Chistes bloud (the immaculate Lambe) can not supple or dissolve the moze then stony harted man: not that there wanteth vertue in Christ, to performe the same: for he onely is as the hearbe Panace, good for all diseases: I say for all diseases, but not for all diseased: but for them onely that labour, that labour and come vnto him, that labour and come vnto him to be refreshed: the which they can not do which are thus seared and harderied: for neither will the Father draw them vnto him, neither will they be drawne vnto him. The womans bloudie issue cannot be stanched, except Christ be touched: but in whom there is no remorse of conscience, no discourse of Gods iudgements, there is no touch of Christ, no feeling of them selues, except it bee of those *λαυρῶν ἐπαυλίων*, and tormenting Alastores, excepte it bee of those hellishe fiendes, and yelling furies, excepte it bee of those heartfonde Vultures and never gorged Harpies, where

the

the worme never dieth, and the fire never is extinguished. So haply are they wroung and toerne within, that wittingly & wilfully do cause the people erre, and make no conscience of their lies. And yet we know not, neither dare wee iudge, what conscience is so galled and griped, as we speak of: *for quis hominum nouit ea que sunt hominis nisi spiritus qui est in homine?* 1. Cor. 2. *for* what man knoweth the things of man, but the spirit of man which is in him. Albeit there be some which will not sticke verie boldly & badly to iudge of other mens consciences, without conscience. But such as so desperately climbe into Gods chaire of estate, may haply never come into the chamber of presence, if they doe not repent. Of such things as we cannot iudge peremptorilie, we may not iudge precisely, & where we may iudge conjecturally, we ought to iudge charitably. But what marke *cā* we see in anie mas conscience, except it be in such things, as in some measure they utterly bewray their inward conscience? By which means in deed, the Papists may iustlie and trulie be charged and challenged by vs, to be men of a verie weake conscience. *for* why? they make a conscience of euerie trifle, as touch not, taste not, handle not, and such like, condemned by the Apostle, Col. 2. And yet to speake my conscience, they may iustly bee preferred before a number of vs, whose consciences are so confirmed, as that they make a conscience of nothing. Submit your selues (saith Saint Peter) to all manner humane ordinance. To whom we must be subject (saith Saint Paul) *not* because of wrath onely, but even *for* conscience sake. Rom. 13. But now, how many are there in these daies, which make no conscience at all of this conscience? *for* so smal regard is there given to this Gospel of the Apostle, as if either we heard with our heeles, or he spake not his conscience.

*for* now what uncircumcised hart and mouth dare not whet his stile and sharpen his tongue to spit spight and venome, strife & rebellion against the higher powers? But spit they fire once? I know not of what spirit they are: neither do they know themselves I thinke. At what time the

<sup>1. Cor. 2. 13</sup>

<sup>1. Pet. 2. 13</sup>

<sup>Rom. 13. 5</sup>

3. Reg. 19

Lord shoulde appeare vnto Elias, there first came a headlong hastie wind, which rent the hils and brake the rocks before the Lord: but that spirite was too boistrouſ. The Lord was not in the wind. And after the wind came there a furious & a fearefull earthquake, which made the land to trot, & the ſea to flie before the Lord: but that ſpirit was too dangerous. The Lord was not in the earthquake. And after the earthquake came there a fierce & a consuming fire, which caused the mountaines reake, & made the cloudes to ſweate, but that ſpirit was too hot. The Lord was not in the fire neither. But after all theſe there came a ſtill and a ſoft voice, and the ſpirite of the Lorde was in that milde and ſweete voice. But now, either winde and ſtorme and tempeſt, and thunder and lightning, & earthquake beneath, and fire from aboue, or nothing: He that is not as hot as a toaſt, is as colde as a ſtone, and hee that ſpeaketh not fire and brimſtone, is no bodie with them, and yet ſoſt their voice is the voice of a God, and not of man, & it is not they, but the ſpirite that ſpeaketh. In like ſpirite they gather themſelues with thofe desperate rebells and their complices, againſt our Moses and Aaron, that is, againſt our chiefe Magiſtrates and high Priests: in deſpight of whom they will not ſtiche to ſaie as well as they: Yee take too much vpon you both Prince and Paſtor: for why lifte you vp your ſelues aboue the congreſation of the Lord: with what conſcience theſe doe it, let them ſee themſelues, but with what conſequence they did it, al the world doth know.

Wherefore to conclude, ſeeing wee are ſo diligentely and diſtinctly admoniſhed of theſe latter dayes and daungerous times, by the ſpirite of God. Let vs not bee ſo tickle headed, or light healed (as was of olde that Philetas the Elegiographer) to be ouer-turned with euerie blaſt of vain doctrine, and lead about with euerie fooleſ fire and erronious ſpirite. This foundation standeth ſure, God know eth who are his, and this you knowe whether you are in the faith or not, except yee bee reprobate.

2. Tim. 2  
2. Cor. 33.

If you be his, you can not fall farre: if you be not his, you can not stand long: but you haue stod long, some more, some lesse, vnto the faith and profession of our English Church. From the which if some of you shall in these latter dayes revolt and depart, you can not be execused: for who hath bewitched you? the fault is your owne and you are accessarie to your owne fall, if you give heede vnto spirits of error, or if you be like the Athenians neuer well, but when you are or hearing, or tel-ling, or inuenticing, or consenting to some new thing. But be ye not deceiued with vaine wordes. All is not golde that glistereth, Under the grænest grasse larketh the greatest serpent. Create is the mysterie of hipocrisie. The Bee that hath hony in her moush, hath a sting in her taile. If therefore you goe all by the eare, the enaptie barrell hath a deeper sound then the full vessell. Yea by the eye, the soure crabbe hath as smooth a coate as the fine pippin. The search therefore and iust tryall is all: which also must not be light and perfusorie, but sound and serious: for Basill lightly touched, giueth a swēete smell, but rubbed in the hand, yeleeth a ranke savour. But this exquisite tryall, is not in every mans power, neither for every mans trade. There be many that can grease a scabbed shēpe in hand, that can not iudge of a great rotte to insue. The Butcher that hath skill to open an Ore, is to seeke in the Anatomie of a man. If they vnto whom this busynesse doth properly appertaine, would vouchsafe to take the paines, the Lorde hath afforded vs as great helpe, as euer had the men of Berea. We haue the scriptures with them, and besides them. The auncient fathers and the generall Councells, and the best learned Expositors of all ages: If (we stauing too much in our owne fancies) doe not inuert the scriptures, and rackinge the fathers, and abuse our own labours. All the which trauelling it hath boene so happily attempted, and so honourably achived of those, which being of great zeale and deepe iudgement, liued the Saintes and dyed the Martyrs.

Gal. 5.

Act. 17.

Ephc. 5.

Act. 17

2. Pet. 3.

ties of our Church: let vs with all reverence admire their prayses, and admit of their iudgements, and rest in their labours, to the comfort of our Prince, and the quiet of her people, and the benefit of the Church, and to the everlasting glorie of the euer-living God. Amen.

### Faultes escaped.

- Page 7. line 26. for were, reade, are.
- Page 8.line 11. for fruities, skirtes.
- Page 13.line 36.reade of Scorpions.
- Page 16.line 10. for price, pride.
- Page 16.line 25. for neuer, euer.
- Page 18.line.38. for this,that,
- Page 20.line 30. for not, but.
- Page 26.line 19.after too, read, say they.
- Page 30.line 1. for hat, haunt.
- Page 37.line 16. for yea, if.
- Page 37. line 32, for staruing, standing.

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